

83

Sept. 1747
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A
CHARGE
TO THE
CLERGY
OF THE
CITY of LONDON,

APRIL 22, 1746.

To which is added,

A SHORT CHARACTER
K. C. L. 1747
OF THE

Late Rev. Dr. ROPER.

LONDON:

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To the Reverend the

CLERGY

OF THE

CITY of LONDON.

WHEN I drew up these Papers, I had little Thought of making them more public, than by speaking them at the Time of our Meeting: But upon reviewing them since, and shewing them to some particular Friends, whose Zeal for their King and Country, as well as for the Advancement of Piety and Religion, is unquestionable; and whose Approbation may be esteemed an Honour; they were of Opinion, that I ought to venture them farther into the World. When I was satisfied of this, as perhaps I might be too easily, all other Considerations soon gave way. I am sensible, I should not have taken this Step, had I consulted

my own temporal Advantage. But I hope, when Duty appears concerned, no worldly Prospects will ever move me. Indeed I own I could not be easy in my own Mind, without contributing my Mite for the public Benefit at so critical a Season. As this Motive of doing Good influences your Designs and Actions, so, I humbly presume, you will allow it to be a sufficient Plea in,

Gentlemen,

Your most affectionate Brother,

and obedient Servant,

EDW. COBDEN.

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A
C H A R G E
T O T H E
C L E R G Y
O F T H E
CITY of L O N D O N.

AFTER the Terrors we have been alarmed with, and Distractions and depredations our Country hath lately suffered by an insolent and dangerous Rebellion;—it well becomes us, my Rev. Brethren, with grateful Hearts to offer up our Praises to Almighty God, that some Stop was put to its Progress, and that those black Clouds which threatened us,

us, tho' not quite dissipated^a, are yet removed to some farther Distance;—and that we are allowed the Privilege of meeting once more, in a peaceable Manner, within these sacred Walls. For had our Enemies proceeded with the same amazing Rapidity they began, and our Armies fled before them with the same Cowardice and Infatuation as at the first, I need not represent to your Imaginations the Miseries we must, before this, have really seen and severely felt. Our Lives and Liberties, and every temporal Blessing we enjoy, had been at the Mercy of our Enemies. And what, I question not, is of more Value with this Assembly, our excellent Religion we had probably been deprived of, at least of the public Exercise of it.

But these fatal Consequences are so visible, that I have no Occasion in this Audience to enlarge upon them.—I have no Occasion indeed, upon another Account, which is, that you yourselves have already displayed them to your Congregations in the most lively Colours. Like vigilant Watchmen, you have

^a This was written just before we received the News of the providential Victory, obtained by our Forces at *Colloden*, under the Conduct of our Royal Commander.

loudly

loudly sounded the Trumpet, when you beheld your Country in such imminent Danger. Not unworthy your Predecessors in the last Century, and animated by the Conduct of our excellent Diocesan, you have made the best Defence in your Way, by Argument and Persuasion, *pro aris et focis*. You have, in a great Measure, opened the Eyes of the Kingdom, and inspired even those, who have too little Affection for the purest Profession of Christianity, at least with a just Abhorrence and Detestation of what is the most corrupt Part of it, and, I verily believe, the most cruel and sanguinary of all the Religions in the World. Its Barbarity we have been sufficiently convinced of by dear-bought Experience. The Terrors and dismal Apprehensions of Popery were apparently, under God, in this Day of our Distress, our greatest Stay and Security ; and it was, I believe, chiefly owing to the Labours of you, my Brethren, and the rest of the Clergy, and I congratulate you upon it, that the fatal Consequences of it were so well understood, and those Terrors became so universal. This is what our Enemies reproach and threaten us for, and our Friends and Superiors have openly acknowledged ; nay, it has been graciously acknowledged by his Sacred Majesty on the Throne :

Throne : Which may He and his Posterity fill with Honour throughout all Generations, for the Preservation of this excellent Church established among us ! Had it not been for this, it is more than probable, that Insurrections might have happened in several Parts of the Kingdom, and particularly in this great Capital ; which might have involved us all at once in Blood and Confusion. In this then, as we have wisely provided for our Safety, so have we honestly, and in the Sight of all Men, discharged our Duty. And I trust, we shall be always ready to use our best Endeavours for the Preservation of our Religion, and in the Defence of our Country.

Permit me, I beseech you, to offer a few Things, which appear to me conducive to these Ends.

The two great Enemies to the Peace of our *Sion*, the chief Obstructions to our Happiness and Security, are evidently, our violent Divisions, and our national Sins and Provocations.

Divisions we have, and every serious Christian, every true Lover of his Country, cannot but lament them, both in our Civil, and in our Religious Affairs.

It might indeed have been expected, that, after so critical and public a Trial,
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in which the Nation seemed to combine as one Man against the common Disturbers of our Peace, in behalf of our Present Government, that this at least would have been the happy Consequence of our Misfortunes, that all our little Animosities and Divisions in State Affairs should intirely cease, and all odious Names of Reproach and party Distinctions should henceforth be buried in eternal Oblivion ; and that this should be the only Contest amongst us, who should most promote the real Interest of our King and Country. To which I conceive we may be strictly faithful, tho' we should not approve of every Step of a Ministry. And such as evidently concur in these glorious Ends, should not be stigmatized as Enemies, notwithstanding they differ somewhat in the Methods of advancing them. But alas ! pitiable is the Condition of this languishing State, if, after all our Struggles and Revolutions, if, after all we have felt and suffered, mean and private Views still get the better of the Public : If Factions and Parties shall still prevail among those who wish well to the same Cause, and are listed under the same Banner ; and, to support them, the worst of Means, Bribery and Corruption, and

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even the worst sort of Bribery^a, that by Promotions and Offices of Power, shall be employ'd in the very Seasons of our Fears and Dangers. If proper Talents and superior Merit, adorned with every Virtue, are of little Consideration ; and all are sacrificed to the grand Idols of Avarice and Ambition. Unhappy would be the Fate of this Protestant Church, which we fondly Term the Stay of the Reformation, if, after having supported itself with Honour for near two Centuries, and confuted its Adversaries with invincible Reason, it should now become a

^a I call this the worst sort of Bribery, because what is Pecuniary, tho' big with Guilt and Ruin, may be styled innocent with regard to this : As this discourages all Virtue and Merit, and gives a fatal Blow to all laudable Emulation : As it places those in Honour and Power, who will probably prostitute to base, and wicked Ends, what they gain by mean and unworthy Arts. Beside, pecuniary Corruption may be transacted in so secret and silent a Manner, that no one may be apprized of it but the guilty Wretches, who are immediately concerned, and the Influence of it may not reach farther. Whereas, when a very unworthy and unqualified Person is advanced to a Dignity of Trust and Importance, this is a public Insult on Honour and Justice, an open betraying of the Interest of our King and Country ; gives just Scandal and Offence to all who are not lifted after the same infamous Manner, and too great Encouragement to all who are.

Prey

Prey to its own Emoluments, and sink by its own Dignities ; which must be the inevitable Consequence, if ever they are prostituted to the mean View of securing Votes in Parliament. Nor can those who have evil Will at *Sion*, contrive a more effectual Way to *down with it, even to the Ground*, than by rendering its superior Pastors contemptible. And Honour cannot long support itself, if there is no Merit at the Bottom. If ever Promotions run in such a Channel, it is easily foreseen what Accomplishments will soon distinguish the Fathers of the Church, and what a noble Emulation to copy them will arise among the Sons who are struggling to succeed. For the most melancholy Reflection in such Cases is, that Merit is as it were disqualified. Because those who are endowed with it, will not give themselves leave to apply to those Methods which are requisite to advance them ; and their not doing so, is one Evidence of it. It is this fatal Partiality and Corruption, which has been growing among us for several Years, and lately carried to a most enormous Pitch, which has reduced the Kingdom to the unhappy Condition of Misery and Infamy which it now labours under.

The sad Effects of which have more than once been felt in the Course of this destructive War. But this is a very tender Point, and it may be thought impertinent in us to meddle with it. I freely own I cannot bring my self to be of this Opinion; I wish I could, for it is much the easiest and most profitable. But it appears to me not agreeable to Reason and Duty; for what affects the very Vitals of our Constitution, what destroys all Liberty, perverts all Justice, and debauches the Morality of Mankind, cannot surely be thought a Topic improper for a Clergyman to declare his Sentiments upon. This is undoubtedly one of the greatest sources of all our Misfortunes. *Hæc est fundi nostri Calamitas.* Here lies the greatest Danger of our Ruin; and the Watchmen are appointed to little purpose, if they are not to give notice where the greatest Danger lies. If we fear God, if we honour the King, if we have any Tenderness to our Country, or any regard for our Safety, it appears to me a Duty to cry aloud against it; and we should be unfaithful to our Trust if we did it not. It is indeed out of our Power to redress it. This must be recommended to our Legislators, as worthy

thy their Wisdom and Justice to accomplish. But it becomes every honest Man to declare against it; and perhaps we may contribute something toward it, by remonstrating openly against it, by holding fast our own Integrity, and not letting our Hearts reproach us for any sordid or unworthy Compliances for the Sake of Preferment, and by our earnest Prayers to God to inspire the Minds of those, who are principally concerned, with a true patriot Zeal to regard chiefly the public Good, to act with Impartiality, and without parliamentary Views to make choice of the fittest and most deserving Persons for every important Trust, both in Church and State. This I am persuaded would be one of the most effectual Means, not only of saving the Nation, but of raising it again to its ancient Reputation, and without this, all other Expedients are to little purpose. I cannot but be heartily in earnest on this Point, as I am thoroughly convinced that our very Being, as a free and Protestant Nation, depends upon it. And who can tell but such a weak Instrument as myself, while I am discharging my Conscience with Sincerity, may, by the Blessing of God, be of some Service toward it? At least

least I may excite some abler Pen, to do Justice to this affecting Argument, and to represent the Malignity and fatal Consequences of this Iniquity, in so clear a Light, as may raise a Detestation of it in every *British* Breast, and banish it with Confusion out of our Country; which wants nothing else but the Concurrence of Providence, to reinstate it in Peace, Honour, and Security.

As to our religious Differences and Contests, would to God I could find Arguments to reconcile them, or Lenitives to allay them! But alas! all that can be done by Learning and Reason, by Entreaty and Persuasion, was undeniably performed long ago, by the most eminent Divines of this City. Whose unanswerable Writings, are a lasting Monument of their Zeal and Abilities for the *Christian* Cause, and for that essential Branch of it, Union and Agreement among the Professors of it. Which is so frequently enjoined, and so earnestly recommended by our blessed Saviour and his Apostles, that it appears of more Value and Importance, than all those Things which are contended for. They have indeed effectually confuted almost every Plea for Separation; and if there was any
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Deficiency, it seems to be lately well supplied by the Labours of a worthy Author who has managed his Argument with such Learning, Judgment, and Temper, as I hope will have a proper Influence upon our Dissenting Brethren; and contribute to bring us all *into one Fold under one Shepherd.*

Notwithstanding which, it will be incumbent on us, to use our best Endeavours by Writing and Conversation, by Zeal and Meekness, by Charity and Prudence, to restore the straggling Sheep; and to persuade them to the Communion of a Church, against which they have not yet been able to produce one material Objection: And which all Parties have at different Times acknowledged may be complied with, without committing Sin; since there is nothing in it required, which is forbidden by the Scriptures.

The most popular and common Argument, against Conformity with our established Church, which hath been offered of late Years, is, I think, because it is established and supported by human Laws. Just as if a Person should dislike his Wife, and labour for a Divorce, not for any Fault he can find in
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her, but purely, because he is tied to her by the most sacred Obligations. The Foundation of this Objection, I hope, will always last. But the Objection itself, is certainly that of a wild and irregular Imagination, and only shews what Inconsistencies Prejudice will have Recourse to, rather than give up a favourite Error. For supposing a *Roman* Emperor, had been converted by the preaching of *St. Paul*, and had confirm'd the Church then collected by an imperial Edict, can we imagine the Apostle would have rejected such a Favour, and that Communion with such a Church had been upon that Account unlawful, or less necessary? This would be to make the Church absolutely dependant upon the State, by a sort of counter Doctrine, and render it unlawful to obey, only because we are under a double Tye to Obedience. And it would be in the Power of the Magistrate to destroy Christianity, not by persecuting and opposing, but by protecting and maintaining it. This is such a way of arguing as appears extremely surprizing. Happy had it been for the primitive *Christians*, if their Enemies had made use of this Method only of exterminating *Christianity*. All
who

who have any Religion at Heart, and wish well to *Christianity* in general, cannot but perceive the Necessity there is of putting an End to these fatal Separations, and uniting all their Forces, which are little enough when united, lest we be all swallowed up by our common and most implacable Enemy. If those who separate from us will not be invited into the Bosom of a Church, whose Rule of Faith is the Word of God, it is to be feared, they may be compelled into that where the Dictates of a fallible Man must be submitted to with an implicit Obedience. May the God of Peace and Concord inspire us all with Wisdom, that we may consider, before it be too late, what must be the inevitable Fate of such a divided Kingdom!

Our many national Sins and Provocations I have hardly Time at present to enumerate, much less to enlarge on: And there is little Need of it, they are so notorious: Few seem very solicitous to conceal them: Many rather take a Pride in them, and glory in their Shame. And tho' good Men, in all Ages, have complained of the Iniquity and Corruption of the Times, and perhaps not without sufficient Reason, since human Nature was

so depraved by the Fall; yet I think it can hardly be denied, that the Wickedness of this Kingdom, both in Principles and Morals, hath made prodigious Advances even within our own Memories. And were our Vices but equal to those of other People, we are so much the more inexcusable, in that we oppose the clearest Light, and degenerate under such extraordinary Means of Improvement. It is too evident, that Iniquity abounds among all Orders and Degrees of Men; and a Zeal for Party and Power seems to have swallowed up all Regard for Virtue and Religion. The whole Head is sick, and the whole Heart is faint.

If we go to and fro in the Streets of *Jerusalem*, the Men of low Degree are extremely profligate and abandoned. If we get us unto the great Men, supposing they have known the Way of the Lord and the Judgment of our God, alas! they have altogether broken the Yoke, and burst the Bonds.

And from these bad Examples in high Stations, Wickedness, like a Torrent, has come pouring down into the Valleys beneath, and swept away all Piety and Morality before it. How open and barefaced is Profaneness, and what frequent
Oaths

Oaths in common Conversation, and Perjuries in the Courts of Justice, do we meet with; as if in Defiance of the great Governor of the World? What an intolerable and professed Lewdness and Drunkenness every where prevails, and unbounded Extravagance in every Article of Life? What a Want is there of Probity and Integrity in Discourse, and in Men's dealing with one another? What a general Disregard for Religion, Neglect of public Worship, and Violation of the Sabbath? What a Contempt of all Order, Discipline, and Authority, as if all our Fences, both civil and religious, were destroyed, and all Manner of Villainy were contending which should rise to the highest Degree of Insolence among us? Our Crimes are risen to such a Pitch, that they seem to be ripe for Judgment, and call aloud for divine Vengeance. For when a Nation becomes extremely profligate, their Sins not only by a natural Tendency lead to Destruction, but God Almighty frequently takes the Matter into his own Hands to be avenged of it. Of this we have not only the History of the *Jews*, which was written for our Admonition, but of other Kingdoms recorded in Scripture, to inform us:

and likewise to assure us, that unless we repent we shall all likewise perish.

I wish the Calamities we have suffer'd, and have still Reason to fear, had taught us this important Lesson of Repentance.

But notwithstanding the Havock the Sword hath already made, notwithstanding it is still hanging with Terror over our Heads, too many proceed in their former vicious Courses, and affront Heaven with as high and daring a Hand as ever.

This, my Brethren, cannot but fill our Breasts with the deepest Concern, not only to find our own Instructions and Warnings lost upon our People, but that even the Discipline of the Rod, by which Heaven would graciously reclaim them, should make such small Impression. You have prudently discharged the Trust reposed in you, in making use of this and all other Occasions to awaken them to Amendment. Knowing the Terrors of the Lord, both temporal and eternal, it is our Duty to persuade them to save themselves from this untoward Generation. And they, whether they will hear, or whether they will forbear, for they are most rebellious, yet must know, that there are faithful Pastors among them,
who

who will not suffer them to perish without Warning.

May the Blessing of Heaven attend all your Labours!— But whatever the Success be, it becomes us, in Season and out of Season, thro' evil Report and good Report, to persevere in teaching, both publickly and from House to House, Repentance toward God, and Faith toward our Lord *Jesus Christ*.

I am persuaded, it is no other than your just Commendation, to be diligent and edifying in your Discourses from the Pulpit, and to walk before your Flocks with the Light of a good Example. But yet there is one Omission, which is sometimes observed, in general, in the Clergy of our Church. And no Wonder if there should, for who is sufficient for these Things? we must in this State of Mortality be equal to the Angels, to discharge without Flaw every Branch of the pastoral Care.

However, as it has been objected to us, you will pardon my Freedom in mentioning it; for it is my sincere Desire, that we may give a good Account of our Ministry, and of those who are committed to our Care, and that all of us may be eternally happy.

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It is this,—That we are not so diligent in our private Applications; that we do not so frequently go *from House to House*, as the Scripture speaks, to instruct, reprove, and admonish; nor recommend Piety in our common Conversation so much, as they think a sincere Love of God, a zealous Concern for Religion, and Charity for the Souls of our Brethren seem to require: And that this opens a Door to the Dissenter, and the Papist, and all Manner of Seducers. Having just mentioned the Charge with Respect and Tenderneſs, how far it is just, and how much it concerns every one's particular Case, I shall leave to the Reflection of your own Conſciences.

Friendly Admonition and secret Re-
proof is certainly the Duty, and should be ~~the~~ Concern of every private *Christian*, as well as of the Clergy, tho' I am persuaded it is too generally neglected, and by many who yet have a real Zeal for Religion. Those who have a strict Regard for their own Behaviour are frequently too little concerned for that of others. It is doubtless attended with some Difficulty, as carrying the Face of Unkindness and finding Fault, and assuming some Authority, which human Nature

ture, unless disciplined, can hardly bear. And perhaps no Office of doing Good requires more Caution and nicer Conduct. To render it successful, Love and Tenderness should be the Incitements to it, Courage and Meekness should be its Attendants, and there is great Need of Discretion to guide the Execution. When undertaken with this View, and pursued by these Means, by the Blessing of God it may be of signal Service. Or if the kind Reprover should not be so happy as to turn Men from the Error of their Ways, he will perform a faithful Part, and deliver his own Soul. *Thou shalt not bate thy Brother in thy Heart, thou shalt in any wise rebuke him, and not suffer Sin upon him.* But the more others are negligent in this Affair, there is the greater Necessity of our Diligence. Let us, my Brethren, always remember, that having dedicated our Time and ourselves to God, in a peculiar Manner, to promote the Salvation of Mankind; this ought to be our great and principal Concern, always deepest in our Hearts, and uppermost in our Thoughts. Nor should we omit any proper Opportunity of rebuking Vice, recommending Religion, and saving Souls from Death. And when
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we meet with no Occasions, it is our particular Business sometimes to endeavour to find them. And whenever the Cause of Virtue and Piety requires our Defence, it becomes us not to betray it by a timorous Silence; but to endeavour our utmost to make People wiser and better by all our Conversation.

That we may zealously, discreetly, and unblameably discharge our important Stewardship, with as few Deficiencies as possible; that we may aspire after farther and farther Degrees of Perfection; and enjoy the Comfort of a good Conscience here, and a Prophet's Reward hereafter, God of his infinite Mercy grant !

A SHORT

A SHORT
CHARACTER
OF THE

Late Rev. Dr. *ROPER*,

Late Rector of *St. Nicholas Coleabby*,

Delivered at his Parish Church on *Palm*
Sunday, 1746. the Day after his Fu-
neral.

HAVING thus far discours'd to
you, agreeably to the Season, con-
cerning the Death of our blessed Savi-
our; I cannot at this Time conclude, with-
out taking notice likewise of the Death
of one of his faithful Servants. As it was
a Custom in the early Times of Chri-
stianity, to embalm the Memory of those
who were most eminent in the Church,
with some Elogium at their Funerals, suf-
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fer me, I beseech you, out of Affection and Respect, and somewhat, I hope, to your Satisfaction and Advantage, to say a few Things of his Character, who instructed you in the Way to Happiness for above twenty Years (as *Moses* trained the Children of *Israel*) *with a faithful and true Heart, and ruled you prudently with all his Power.* A Loss, an irreparable Loss, you and all of us have sustained, in being deprived, at this Juncture, of a Clergyman of such Principles, and such Abilities, when our Holy Religion is so rudely attacked from all Quarters, when so many have *put away a good Conscience, and made Shipwreck of their Faith.*

It could not but surprize and deeply affect us, that so excellent a Man should be so suddenly taken from us by such an unexpected Stroke, when a hale and well built Constitution, almost in full Vigor, seemed to flatter us with a long Continuance of Health and Years. But the Judgments of God are a great Deep, not to be fathomed by the short Line of human Comprehension. It becomes us to submit with Resignation, and not to murmur at the wise and gracious Dispensations of Providence. But rather let it teach us this useful Lesson, a Lesson we cannot be
too

too much reminded of, and which if we would but all in earnest learn, your late Pastor would have been glad to have taught you, even by his Death, Not to place our Dependance on any Thing here below, but to be perpetually upon our Guard, and always trimming our Lamps in Expectation of the Bridegroom's Coming; since we know not how soon the very strongest and healthiest of us may receive our final Summons to the Judgment-seat of God.

On his Account we have little Reason to be concerned, who was always so well prepared, by keeping a Conscience void of Offence towards God and Man; whose whole Life was a Course of Piety and Virtue, and a constant Meditation on divine and heavenly Subjects. And tho' he did not make so great a Noise and Blaze in the World, as many of fewer Virtues and less Talents affect to do, being contented to let his Light shine before Men almost within the Sphere of his private Conversation, and in a still and silent Way, by the diligent Discharge of the Duties of his Function, of which he had a large Share; yet it was not in his Power to conceal his Excellencies from the rest of Mankind. For, not to insist on any

external Advantages, such as a Gravity of Carriage, a Dignity of Aspect, and an Authority which seemed to command Attention, which hardly deserve at this Time to be mentioned; he was a Person of extraordinary inward Graces and Accomplishments. He had a thorough Acquaintance with Men and Letters. His Study and Understanding of the Scriptures, the Fathers, and the Records of the antient Church, kept him steddy to sound and primitive Divinity, and made him highly value our National Church, model'd according to them. He was too wise to affect Singularities; nor had he any Occasion to broach new Heresies, or to revive old ones, to make himself considerable. He had a large Compass of Knowledge, a solid Judgment, a critical Skill in Languages, and such an Extent of Learning, as few Persons can attain to, and not many have exceeded. He had a very laudable and becoming, but no contentious Zeal for the Honour of Religion, the Rights of the Church, and the Revenues of the Clergy; and with a great deal of Good-nature and friendly Compliance in the common Affairs of Life, had united, in what related to Conscience,

science, a Resolution not to be shaken, and a Firmness of Mind not to be moved by any Thing, but sound Argument and substantial Reason.

He was, in short, a wise and prudent Man, an able Divine, an excellent Preacher; but above all, I am well persuaded, a sincere *Christian*. And had he lived in better Times, when Merit was more regarded, he would long since have arrived at the highest Dignities in the Church, which he would have been an Ornament to, even in those Ages when it was an Honour to be called to them. But notwithstanding the Smallness of his Income, which he managed with a just Oeconomy, he was above being importunately solicitous for Preferment, nor would he have accepted of any but upon Terms of Honour and a good Conscience; being well assured, that a *Dinner of Herbs*, with the Peace and Serenity of an independent Mind, was better than great Riches and high Titles, attained by base Compliances and unlawful Means. Hence it fell to his Share in the Vineyard, to labour and deserve; and too often to others, of a different Character, to reap and enjoy the present Fruits and Advantages of it.

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This he has now Reason to rejoice at, since he is gone to that Place where all Deficiencies will be made up ; where his Labours will be amply rewarded ; where his Zeal and Diligence, his Faith, Charity, and Piety, will be distinguished with an eternal Crown of Glory ; where he will shine as the Brightness of the Firmament, and as the Stars for ever and ever. Having fought a good Fight, and finished his Course, henceforth there is laid up for him a Crown of Righteousness, which God the righteous Judge shall give him at the Day of Recompence.

I could have wished indeed, that it had pleased God to have spared his Life a little longer, till he had finished those Discourses, which our learned and pious Diocesan, who understood his Abilities, had singled him out for ; and which he in Gratitude intended to publish, and inscribe to his Name. I am persuaded, his Works would have appeared to Advantage among the best of that illustrious List, who had trod the Stage before him ; and we should have read with Pleasure, as judicious and solid a Defence of the *Christian* Religion, as hath perhaps appeared in Public. But whether God, in Anger to us, deprived

us of so able a Defender of a Blessing we of this Nation have so much abused, and who seemed so well fitted to make up the Number of those, who should stand in the Gap to stop the destroying Angel, or whether, out of Kindness to him, took him away from the Evil to come; and by such a sudden Summons without Pain, prevented the Tortures of a lingering Inquisition, or a bloody Martyrdom, he alone knows. Alas! in this dark and uncertain State of Things, we can hardly distinguish, what are Blessings and what are Curses: This to our Comfort we may depend upon, that to a good Christian, all Dispensations, even those which appear most severe, are Blessings, and administered by a kind and indulgent Hand. And I am sure it concerns us, at this Time, to reflect on such Occurrences, as Warnings of our Danger, and to endeavour to prevent the divine Judgments which threaten us, by a speedy and sincere Repentance. This was what he taught you from this Place, by his edifying Discourses, and in all Places by his shining Example. Let it be our Care to observe the one, and copy out the other. Let us follow his

his Faith, considering the End of his Conversation: Then shall we hereafter, at a happy Resurrection, again enjoy him with the rest of those holy Souls who have gone before us in the Faith.

F I N I S.



